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SI4 Abipon SI4
GUARANI SI4

piece of white cotton, both in and out of doors, but dishevelled and flowing when they attend divine service. The Spanish peasantry also approach the door of the church with their hair tied in the military fashion, but loosen it on entering. Indeed, all the Americans are persuaded that this is a mark of reverence due to the sacred edifice.

As soon as they wake in the morning, the Abiponian women, sitting on the ground, dress, twist, and tie their husbands' hair. A bundle of boar's bristles, or of hairs out of a tamandua's tail, serves them for a comb. You very seldom see an Indian with natural, never with artificial curling hair. They do not grow grey till very late, and then not unless they are decrepid; very few of them get bald. It is worth while to mention a ridiculous custom of the Abipones, Mocobios, Tobas, &c. all of whom, without distinction of age or sex, pluck up the hair from the forehead to the crown of the head, so that the fore part of the head is bald almost for the space of two inches: this baldness they call *nalcata*, and account a religious mark of their nation. New-born infants have the hair of the fore part of their head cut off by a male or female juggler, these knaves performing the offices both of physicians and priests amongst them. This custom seems to me to have

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GUARANI SM4

been derived from the Peruvian Indians, who used to cut their children's first hair, at two years of age, with a sharp stone for want of a knife. The ceremony was performed by the relations, one after another, according to the degrees of consanguinity; and at the same time a name was given to the infant.

It is also a custom, amongst the Abipones, to shave the heads of widows, not without much lamentation on the part of the women, and drinking on that of the men; and to cover them with a grey and black hood, made of the threads of the caraquatà, which it is reckoned a crime for her to take off till she marries again. A widower has his hair cropped with many ceremonies, and his head covered with a little net-shaped hat, which is not taken off till the hair grows again. All the men cut off their hair to mourn for the death of a Cacique. Amongst the Christian Guaranies, it is thought a most shameful and ignominious punishment, when any disreputable woman has her hair cut off. I have described the person which liberal nature has bestowed upon the Abipones; it now remains for me to show by what means they disfigure it.

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814 Abipon 814

PARAGUAY SKI

A 301 304 itself, when in this spiral form, has an elastic power which daily dilates the hole of the ear more and more. Do not think that I have exaggerated the size of this spire and the capaciousness of the ear. With these eyes, by the aid of which I am now writing, I daily beheld innumerable women laden with this monstrous ear-ring, and very many men even of other nations. For those most barbarous people the A Oaèkakalòts and Tobas, and other American na- [171] tions out of Paraguay, use the same ear-rings as the Abiponian women. The Guarany women wear brass ear-rings sometimes three inches in diameter, not however inserted into the ear, but suspended from it.

P 171 177 301 The Paraguayrians seem to have learnt the various use of ear-rings from Peru. Its famous king and legislator, the Inca Manco Capac, permitted his subjects to perforate their ears, provided however that all the ear-holes should be smaller than those he himself used. He assigned various ear-rings to all the people in the various provinces: some inserted a bit of wood into their ears; some a piece of white wool not bigger than a man's thumb; others a bulrush; others the bark of a tree. Three nations were allowed the privilege of larger ear-rings than the rest. All persons of royal descent wore for ear-rings very wide rings which were suspended

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CHACO INDIANS SK4
Puelche SI10
ARAUCANIANS SQ4

think it proceeded from no religious inclination towards the evil spirit, but only from fear of him, and from the compulsion used by the jugglers; so that they rather merit the imputation of stupidity than of blasphemy. Ab 781

Not only the Abipones, but likewise the Mocobios, Tobas, Yapitalakas, Guaycurus and other equestrian people of Chaco, boast themselves grandsons of the evil spirit, partakers no less of their superstition than of their madness. But how different are the opinions entertained by the southern equestrian tribes, who wander up and down the region of Magellan! They are all acquainted with the devil, whom they call Balichù. They believe that there is an innumerable crowd of demons, the chief of whom they name El El, and all the inferior ones Quezubû. They think, however, every kind of demon hostile and mischievous to the human race, and the origin of all evil, regarding them in consequence with dread and abhorrence. The Puelches, Picunches, or Moluches, are unacquainted even with the name of God. These last ascribe all the good things they either possess or desire to the sun, and to the sun they pray for them. When a priest of our order told them that God, the creator of all things, and amongst the rest of the sun, should be worshipped before the work of his own Ab C 776 171 Ar P 776 821 Ar P 797

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SI4 Abipon SI4

CHAPTER XIX.

OF THE MARRIAGE OF THE ABIPONES.

[171] 595 We know that a plurality of wives, or the repudiation of them, was familiar to the Hebrews and other nations, and that it is tolerated even now amongst the Mahometans and Chinese. The Greeks and Romans did not universally, nor at all times object to it. What wonder then that the custom of polygamy and divorce should be common to many savages of America, since it is upheld by the practice of the ancients? You should not however imagine that the whole nation of the Abipones follow after the steps of the other nations in that respect. The major [586] part are contented with one and the same wife, though I cannot deny that divorce is as frequent amongst them as the changing of the dress in Europe; yet I have known many who kept the same wife all their lives. But if any Abipon marries several women, he settles them in separate hordes, many leagues distant from one another, and visits first one, then the other, at intervals of a year. If he keeps many in the same house, which is very seldom the case, endless quarrels, blows, and battles, are sure to

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pones, and are as well able to create as cure diseases, as ignorant in preparing a medicine as in composing a charm, and better skilled in weaving deceits than in relieving pains.

It is remarkable in the Abiponian physicians that they cure every kind of disease with one and the same medicine. Let us examine their method of healing. They apply their lips to the part affected, and suck it, spitting after every suction. At intervals they draw up their breath from the very bottom of their breast, and blow upon that part of the body which is in pain. That blowing and sucking are alternately repeated. If the whole body languishes, if it burns with malignant heat, if it is seized with measles or small-pox, four or five of these harpies fly to suck and blow it, one fastening his lips on the arm, another on the side, a third and fourth on the feet. If a child cries, or refuses the breast, the mother gives him to a juggler to be sucked. This method of healing is in use amongst all the savages of Paraguay and Brazil, that I am acquainted with, and, according to Father Jean Grillet, amongst the Galibe Indians. I have known matter sucked from an ulcer and blood from a wound with utility, the materials of the corruption that would have ensued being by this means exhausted. Spaniards or Indians, when stung by

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swallow its juice, and smoke it through a reed, giving him likewise a vial of brandy to drink. The poison at length was so much repressed by these trifling remedies that the sick man recovered his strength sufficiently to pursue his journey to the town. The warmth of the brandy counteracts the cold of the poison, and restores the heat of the stomach and of the blood. Father Gumilla declares that serpents will die if a tobacco leaf be thrust into their mouths. We learn from the same author that, in the new kingdom of Granada, the Americans drink gunpowder mixed with brandy to cure the bites of serpents, and that it produces the desired effect. The Abipones, Mocobios, and Tobas, as soon as they feel themselves bitten by a serpent, cover the wound with virgin wax, which is thought to absorb the poison. At another time they have it sucked out by their physicians. They sometimes scrape a crocodile's tooth, drink the dust in water, and at the same time bind a whole crocodile's tooth very tight on to the open wound. Our druggist at Cordoba, wishing to try the virtue of this remedy, gave an equal quantity of violent poison to two dogs, tying a crocodile's tooth round the neck of one, and not round that of the other, and they say that, whilst the latter died in a very few hours, the former recovered by means of the tooth.

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SM4
SE3

they whirl round, and then cast, with a sure aim, at men and beasts; by which means they are either killed or so noosed, as to prevent them from moving. This formidable weapon, which the Spaniards call *las bolas*, is much used by the southern savages. The lower orders of Spaniards, and all the Indians and Negroes, whenever they ride out are constantly seen with these balls hanging at their saddle or girth; indeed they are in very general use. I have spoken at large in the seventh chapter, of the wooden club *macana*, which they use at home for amusement, and abroad for killing men and beasts. The sling, in the use of which the Guaranies are so expert, is thought little of by the Abipones; amongst them it is only used by boys to knock down small birds with. They have a bow which, instead of a string, is furnished with a piece of cloth, three inches wide, and made of a material very like hemp; stretching this with the hand, they shoot off small clay balls, instead of arrows, to kill birds and other small animals. That wooden tube from which little balls or nails, furnished with silken or linen threads to aid their flight, are blown by the mouth, is unknown to the Abipones, but I am informed that it is used by certain Peruvian Indians dwelling amongst the Moxos and Baures. These people, not being provided with iron nails, put thick

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514 Abipon 514

MBAYA SKII

ness. But as the morning or evening have generally been chosen for committing slaughters, the Spaniards began to account those times dangerous, and by vigilant care to defeat the machinations of the savages. Perceiving which, the Abipones thought proper to depart from their usual custom, and often fell upon us at noon, when we were suspecting nothing of the matter. The Mocobios and Tobas followed their example, so that, in the Abiponian colonies, we could reckon no part of the day secure from hostile designs. They scarcely ever venture to make an attack at night, however, for in dark places they fear that some person may be concealed to kill them. Entering my apartment to pay me a friendly visit, when it happened to be destitute of light, they were immediately alarmed, and fearfully exclaimed, *Kemen nenegin greërigi!* How black your house is! But they are not afraid of the dark in the open plain, when they want to drive away horses, watch, explore the country, or do any thing else there. It is peculiar to the Guaycurùs to break into the colonies and commit their ravages by night; they secretly send forward some of their people to pluck up the stakes fixed in the ground for the security of the place, that the rest of the company may obtain access while the inhabitants are fast asleep, and dream-

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714 spiral lines; others only make two circles round
302 the eyes; and others again blacken the whole
531 of the face. This custom is common to many
• [171] other nations of Paraguay, especially the equestrian ones.

534 The Abipones render themselves formidable
726 to the eyes, as well as to the ears of their enemies; for they prelude every battle with trumpets, flutes, horns, and clarions, differing in sound, materials, and form. The horn instruments bellow, the wooden ones clatter, and those of bone, which are made of the leg of some large bird or quadruped, emit a very shrill whistle, while those of reeds have a ridiculous creaking sound. Others again, consisting of the tail of the armadillo, to which a reed is prefixed, fill the whole air, to a great distance, with a horrible roaring. I want words to describe the construction and use of all the different trumpets. This is very certain, that the Abipones have more trumpeters than soldiers in their armies. These terrible-sounding instruments they accompany with a savage howl, made by striking their lips with their hands.
726 When rushing to battle they cry aloud, *Laharàlk! Laharàlk!* Let us go, let us go; as the Guaranies say, *Yahà! Yahà!* and the Mocobios, *Zokolák! Zokolák!* Whilst the Abipones are in battle, they carry their eyes to every side of the

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SI4 Abipon SI4

The Mocobios, Tobas, and Guaycurùs leave their horses a little way off, in sight, and join battle on foot. The Cacique, or any other person in authority, sits on horseback in the front of the army; but when the battle commences he dismounts and fights among the rest. The leaders of the Abipones are generally great fighters, as their example has more weight than words amongst the soldiers, who follow their leader with greater willingness when he is bravely fighting, than when he is exhorting them from a distance.

At first they stand in close ranks, but afterwards, when the enemy is to be attacked or repelled, in such loose ones that each soldier has a space of four or six cubits on every side. In fighting they never stand erect, or quietly on their feet. They run up and down with their bodies bent to the ground, and their eyes fixed on their adversaries, for the sake either of avoiding or aiming a blow. With a threatening voice they provoke the enemy by continually exclaiming *hò, hò, hò*, raising their voices from the lowest to the very highest tones. They rub their right hand every now and then on the ground, lest the string of the bow should slip from their fingers when they are moistened with perspiration. The Indians do not imitate the Europeans, who send a shower of darts at

[Line. approximately 6-9 feet. (1 cubit = about 18 inches) --ANALYST]